

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, December 3, 1865.

Price One Penny.

MINUTES OF THE THIRTY-FIFTH SEMI-ANNUAL CONFERENCE.

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1865.

(From the Deseret News.)

Conference convened in the Bowery, on Friday, Oct. 6, 1865, at 10 a.m., President Brigham Young, presiding.

There were on the Stand—Presidents Brigham Young and Heber C. Kimball, of the First Presidency; Omon Hyde, John Taylor, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, of the Twelve Apostles; John Smith, Patriarch; Joseph Young, Levi W. Hancock, Albert P. Rockwood, Herace S. Eldredge, Jacob Gates and John Van Cott, of the First Presidency of the Seventies; John Young, Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum; David Fullmer and George B. Wallace, of the Presidency of this State of Zion; Edward Hunter, Leonard W. Hardy and Jesse C. Little, of the Presidency of the Bishopric; George D. Watt and Edward L. Sloan, reporters, and a large number of Bishops and Elders.

In front of the Stand were seated the Tabernacle choir, under President Thomas; the Logan and Richfield choir, led by brother Thomas Hastings; the Smithfield choir, led by brother Robert Fishburn; the Spanish Fork choir, led by brother W. Jones; and the Ogden choir, led by brother W. Pugh.

Meeting called to order by President B. Young. Anthem, "Jerusalem my glorious home," by the Tabernacle choir.

Elder John Taylor offered the opening prayer.

Logan and Providence chorists sang "Hark ye mortals," &c.

President Heber C. Kimball said that the peace of God might be secured to all the Saints, and upon all the earth, if the Lord Jesus. He spoke of the situation of many to try and remove their wrong-doings by pointing out the failings of others, and of the situation that rests upon all to build up the truth. We will see how far we have a foundation to do so, building upon the

truth. He treated on various principles of the Gospel, and their practical application by the Saints. Pointed to the new Tabernacle, and showed the necessity of its being speedily finished, that we might have a house large enough in which to meet and worship God. The principle of Tithing is enjoined by the Lord, and the Saints are required to observe it; through practical obedience to that principle they can accomplish all the works of a public nature required of them. The government of God on the earth is the only one recognized by the heavens, and obedience to its authority, living in the practice of righteousness, is necessary before the Father and the Son will take up their abode with us, and the Spirit of the Lord abide with us. We are the offspring of God and partake of his attributes, and it is our right to know what is true; if we do not know the truth, we cannot be led by those who are appointed to guide and direct in the things of the kingdom of God. Spoke of the sacred nature of the ordinances administered in the house of God, and of the serious consequences of trifling with them. The building of the Temple and Tabernacle would be but a little work for this people to perform; but if the Temple was finished to-day, are we as a people prepared to enter into it? God will choose a people from among us on whom he will bestow his choice blessings. Referred to his mission to England, and to the few of those who were then baptized who are now in the faith, showing that we must love and live in the truth in humility and obedience to obtain salvation. Exhorted the people to continue in serving God, and in the midst of all their amusements and recreations, to be humble and prayerful, and seek to have the Holy Spirit with them. No man has the right to sin, no matter what his office, calling or position may be. The right of government in the Church rests with brother Brigham, and though the world may talk against "one-man power," they practically endorse it by appointing one man to preside over a community as a governor or president, giving him power to govern them and veto legislative enactments. Encouraged the

Saints to study the revelations of God, and spoke of the holy influence which accompanies that study; testifying that the individual who reads and practices the revelations which have been given, will be filled with the Holy Ghost. The Gospel is a system of progress, and if we continue in the principles of the doctrine of Christ, we will go on to perfection.

Smithfield choir sang "Joy to the world."

Elder A. Randall gave a brief account of his trip to the Sandwich Islands, from which he had just returned, of the kindly manner in which the natives had treated him, of the views of the white population there concerning the missionaries, and of matters and things in general. He had started on the 15th of last May with the company that left at that time for the Islands. He did not think his mission was ended; but as he had been asked why he was back, he gave it as a general answer that he had come up to Conference.

Spanish Fork choir sang "Hark, listen to the trumpeters."

Prayer by Elder E. L. Sloan.

2 p.m.

"Mortals awake," was sung by the Ogden choir. Prayer by Elder Geo. Q. Cannon. Singing, "How beautiful in Zion," by the Tabernacle choir.

Elder Erastus Snow gave an account of the Southern Settlements. Three years ago last spring, St. George was surveyed and located; since that time twenty more settlements have been located on the Rio Grande and Rio Virgen, including two on the Muddy and one on the Beaver Dam, comprising what is called "Our Dixie." Small settlements are strung along the Santa Clara. The difficulties to be encountered in settling that region, and which have been measurably overcome, were graphically and briefly described. During this past season they have raised considerable wheat, barley, oats and corn. Elder Snow expressed his appreciation of the kindness bestowed upon the people south by their brethren in the north; the breadstuffs furnished from the north were a great blessing indeed. In the thinnest settled

portion of that country they have raised this season sufficient breadstuffs to last them till another harvest, with the strictest economy; while the more thickly settled portions—St. George and surrounding cities—what may be called the populous part of the country, have not more than one-half, or at most two-thirds sufficient breadstuffs to last them for the coming year. The culture of cotton is improving, in quantity if not in quality, but the best seeds imported deteriorate. They have raised considerable sugar-cane, made molasses and traded with the northern counties adjoining for breadstuffs, by which means they have helped themselves to a great extent. The speaker treated upon the manifestations of the providences of God towards His people, and of the principle of union exemplified among the Saints, and the disunion that is rampant throughout the world.

Singing by the Logan and Providence choir.

Elder George W. Grant expressed his genuine pleasure at meeting with the Saints "at home," he having returned a few days ago from his mission to England, on which he had started in the spring of 1861. He spoke of his labors there, and of the great desire of the Saints to gather.

Elder C. C. Rich gave a brief description of the settlement of Bear Lake valley. Some two years ago he had gone there with a company. After viewing the country, they made a commencement to settle the valley in what is now called Paris. A year ago last spring, President Young and company had visited the valley, and blessed the people and the country. Last year they succeeded in raising about 4,000 bushels of wheat, though the frosts had injured some. Bear Lake valley is between seventy and eighty miles long, and about ten miles wide including the lake, and is a fine timber and grazing country. He spoke of the great mercies of God to this people, and exhorted them to suffer no evil influence to have power over them.

Anthem by the Smithfield choir.
Prayer by Elder Jacob Gates.

President D. H. Wells, who arrived

this morning from Europe, was on the Stand.

Singing, "How beautiful upon the mountains," by the Spanish Fork choir. Prayer by Elder W. Woodruff. Singing by the Ogden choir.

Elder W. W. Phelps spoke a short time on the blessings resulting from abiding in the truth.

Singing by the Tabernacle choir.

Elder Orson Hyde touched upon the influences to be encountered by the Saints in coming here, and the happy feelings participated in by those who persevere in faithfulness; spoke of the increase of settlements in Sanpete county, and the forming of two new counties there—Sevier and Piute counties—and reasoned on the principle of cultivating a smaller quantity of land than many are inclined to do, and cultivating it well, in preference to laboring on an extent which cannot be properly worked and irrigated; speaking in like manner of the number of stock owned and kept by individuals, advocating the wisdom of keeping no more stock than can be well fed and properly cared for. He urged that above all things we should seek to have the Spirit of God to guide us continually. Referred to the great blessings bestowed upon Abraham, and showed that we are heirs to the same promises and blessings, if we will do the same works. Bore testimony in great plainness to the destructions that are rapidly coming on the wicked, and the onward progress of the Work of God if we continue faithful.

Singing by the Logan and Providence choir.

Elder George A. Smith referred to the first Conference held in this valley, eighteen years ago, which convened under the shade of a hay-stack, and said it would require a rather large hay-stack to afford shade for the congregation before him. He spoke of the extent, number and growth of the settlements throughout the Territory, and endorsed the teachings of Elder Hyde on the cultivation of land. Treated on the Southern Settlements and the energy of the people, and stated that mechanics, especially blacksmiths, are needed in various of the villages and settlements south; advi-

sing any who might be going there, to take breadstuffs with them for their own consumption, there still being far from any abundance there.

Singing by the Smithfield choir.

Prayer by Elder E. T. Benson.

2 p.m.

Singing, "From all that dwell," by the Spanish Fork choir. Prayer by Elder George Q. Cannon. Singing by the Ogden choir.

Elder George Q. Cannon then presented the Authorities of the Church to the Conference, who were unanimously sustained by vote in the following order:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball his First, and Daniel H. Wells his Second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, Geo. W. Thatcher, members of the High Council.

John Young, President of the High Priests' Quorum; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Oott, members of the First Seven Presidents of the Seventies.

William Squire, President of the Elders' Quorum; James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel G. Ladd, President of the Priests' Quorum; William Carmichael and Robert Price, his Counsellors.

Adam Spires, President of the Teachers' Quorum; Henry I. Doremus and Martin Lenzi, his Counsellors.

James Leach, President of the Deacons' Quorum; Warren Hardie, his Counsellor.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works; John Sharp, his Assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff, his Assistant.

Singing by the Tabernacle choir.

Elder John Taylor spoke a few minutes on the propriety of continuing the Conference for a few days longer.

President B. Young instructed the Saints that it is as necessary for us to remain together to receive the blessings God has in store for us, as it is for the farmer to wait for the fruits of his labors after he has planted the seed; and wished the Saints to remain together till the Spirit of God should say it is enough, all keeping their business and worldly cares away from them, and uniting in prayer and worshipping God till we receive the blessings we have desired in coming together.

Elder John Taylor moved, "That we continue this Conference until the Spirit of the Lord, through his servants, says it is enough." Carried unanimously, the vast congregation rising to their feet.

The President said, "May the Lord bless you forever and ever. Amen."

Logan and Providence choirs sang, "Hard times come again no more."

Elder John Taylor spoke of the objects for which the Gospel has been revealed—namely, the salvation and exaltation of all who will obey its principles. Urged the importance of

attention to temporal duties as well as those that are called spiritual, all being comprised within the Gospel. The first duty devolving upon us is the sustenance of these natural bodies, or we would die, and our power for good in this probation would cease. Reasoned on the impossibility of receiving an understanding of the truth of the Gospel, except through the ministrations of the Priesthood and the light of the Holy Spirit; and on the malignity that is manifested against us, showing that it is because we have

received and will hold to the truth, that the hearts of the wicked are stirred up in wrath against us. We will cleave to the truth and serve the Lord, let the consequences be what they may. He pointed out the blessings that have been received by following the counsels of the servants of God in the most ordinary things of life, and exhorted the people to continue in the path of counsel in all things.

Singing by the Smithfield choir.
Prayer by Elder George A. Smith.

(To be continued.)

WHEN WE GET TO ZION.

BY ELDER SEPTIMUS W. SEARS.

It is very evident that there are some people in the Church bearing the name of Saints, who, although constantly listening to the teachings of the Elders upon the importance of present duties, fail to comprehend the nature of the work entrusted to their charge. They have been taught the necessity of gathering to the place selected by the Almighty for his people in this dispensation, and have had pointed out unto them the many advantages enjoyed there for serving Him and assisting in building up his kingdom; and also, that to fully carry into effect every law of the Gospel, gathering is indispensable. In consequence of these teachings, some seem to imbibe incorrect ideas, and fancy they must get to that land before they can do anything for the furtherance of the truth here. They sit quietly down, "like patience on a monument," waiting for the time to arrive when a combination of circumstances will place them in Utah, thinking they can then commence to serve the Lord, and put into practice those things which have, with so few beneficial results, been reiterated in their ears from time to time. They look forward to their arrival in Zion for the consummation of all their long cherished hopes and fond desires, and think the greatest difficulties will then be overcome, the clouds will have vanish-

ed, and the sun of peace and prosperity shone forth in all its meridian glory. Should any one endeavor to show such the necessity of commencing now to put into practical operation the principles of truth revealed unto them, they will often say, We cannot comply with those things here, but we intend to do so when we get to Zion. This would seem to imply that all the work expected of them could be performed after their emancipation from Babylon. But this is a serious mistake, and those who may have ignorantly given place to such an idea, would do well to reflect for a little. Although it is absolutely necessary that people who receive the Gospel should gather from the wicked nations of the earth, upon which the Lord has decreed a consumption, it does not follow that there can be nothing done while they are compelled to remain in the land of their birth. There are duties commanding the attention of all at the present time, that should not be transferred to some future and distant period; for, unless the Saints can perform the duties incumbent upon them here, they will not likely comply with the requisitions of the Almighty after they have gathered out from these lands. There are some who with impunity neglect their prayers, and indulge in the sins of the

world around them, apparently thinking the Lord will overlook such things, simply because circumstances compel them for a time to reside in Babylon, where the predominating influence is to lead men to evil; but this is a poor justification for sin, or even for neglecting the performance of any duty in the Church. In the days of the Savior there was not a gathering dispensation like unto the present one, but his disciples had to remain among a people who were just as much opposed to the pure principles of truth as this generation in which we live. Jesus told them they were no longer of the world, for said he, "I have chosen you out of the world." Though they had to live amongst a community practicing all kinds of sin, they were strictly commanded to refrain from it, and to consider themselves separate and distinct altogether from the unbelieving portion of mankind. They were told to let their light so shine before men that they, seeing their good works, might glorify God. This same injunction will apply with equal force to every individual case of those who have received the truth in this dispensation, especially to those scattered throughout these lands when their actions are scrutinized so closely by their enemies. They should seek to live now and continually, in a manner consistent with their profession, renouncing the practices of this Gentile world. Neither should any rest satisfied with merely abstaining from sin, but should seek to bring about good where evil once dwelt, and diffuse light where darkness and superstition once reigned predominant. There is a work for all who enlist in the service of the Almighty, however limited their ability; a work which they themselves assume by reason of the covenant made with him on entering his Church, and this should have attention commensurate with its importance. Covenants made with the Lord are binding, and should not be treated lightly, nor entirely obliterated from the mind after a few short months or years, as though a lapse of time could detract from their significance. Many have covenanted that they would devote a tenth of their income towards assisting in the upbuilding of God's kingdom

upon the earth; but this, with many other things, is often neglected, and some when reminded of this covenant, will exclaim, We will do it when we get to Zion, as though when they got there they would be far more able and willing than before. They can then attend to their prayers, and, in fact, keep faithfully every principle of the Gospel, but cannot get faith enough to begin here. They seem to think that the journey from their native land to the far off and famous Utah, will entirely change their nature and disposition, that however much they may have felt tempted to stray from the right path, or to neglect a duty, prior to going to Zion, there will not be the slightest desire to do so then. Although they can, at the present time, find amusement in railing against their neighbors, and pointing out their seeming imperfections, they will then live in union and love with all. If they have been in the habit of getting intoxicated occasionally while in the old country, they will certainly reform when gathered with the Saints. Although now they cannot afford one single penny out of their means towards the upbuilding of the kingdom, they will then be willing to consecrate all, even themselves, unto the Lord. Having reached Zion, they will have arrived at the zenith of their ambition, and will expect to be changed from poor, faithless "Mormons," to first rate Latter-day Saints. The ancients believed there was a charm in the philosopher's stone that would change all inferior metals into gold, and in a similar manner many seem to think that the fact of their residing among the people in Zion, will make them good, faithful Saints, divesting them of all those old failings and peculiarities which characterized their conduct previous to gathering. But it is very doubtful indeed if sailing over the broad ocean, coming into contact with the many trials and privations which must necessarily be incidental to a journey of that kind, and afterwards the travels across the desert plains, beneath the rays of a burning sun, with a thousand other little inconveniences, will have a tendency to improve their tempers and dispositions, and convert them into Saints, unless

the work of self-culture has been commenced before starting from their homes, where they have had but few annoyances to disturb their equilibrium. Now is the best time for all, both young and old, to live their religion, pay Tithing, attend to their prayers, meet with the Saints, preach the Gospel to the world, and, in fact, do all that is required of them. No one can tell what events tomorrow may develop, or what labor it may bring; but suffice it to say that each day which dawns upon us will bring with it its own duties, and if we put off the work of to-day until to-morrow, the probability is that we shall put off the work of to-morrow until eternity, and this life will terminate before our work is finished. Every day offers us

some opportunities for doing good, and aiding in the great Latter-day Work. None need wait until they get to Zion before they commence. If we look at the darkness that exists in our midst, and the millions destitute of the knowledge imparted through the Gospel, we can form some idea of the good we can be doing while compelled to sojourn here. If we trifle away our time day after day, we may be launched into eternity before commencing to use our influence in spreading the truth. Let us commence now, for

"Procrastination is the thief of time,
Year after year it steals till all are fled,
And to the merces of a moment, leaves
The vast concerns of an eternal scene."

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

By reason of many vexatious delays, growing out of difficulties between Jose and the muleteer, we did not get away until nine o'clock. Very soon we left the path or road, and entered a large field, partially cultivated with corn, belonging to Don Gregorio. Riding some distance through this, we reached a hut, thatched with corn-leaves, on the edge of the woods, at which some workmen were preparing their breakfast. Here we dismounted, and, tying our mules to trees near by, entered the woods, Jose clearing a path before us with a machete; soon we came to the bank of a river, and saw directly opposite a stone wall, perhaps sixty feet high, with trees growing out of the top, running north and south along the river, in some places fallen, but in others entire. It had more the character of a structure than any we had ever seen ascribed to the aborigines of America, and formed part of the wall of Copan, an ancient city, on whose history books throw but little light.

I am entering abruptly upon new ground. Volumes without number have been written to account for the first peopling of America. By some

the inhabitants of this continent have been regarded as a separate race, not descended from the same common father with the rest of mankind; others have ascribed their origin to some remnant of the antediluvian inhabitants of the earth, who survived the deluge which swept away the greatest part of the human species in the days of Noah, and hence have considered them the most ancient race of people on the earth. Under the broad range allowed by a descent from the sons of Noah, the Jews, the Canaanites, the Phoenicians, the Cuthagians, the Greeks, the Scythians in ancient times; the Chinese, the Swedes, the Norwegians, the Welsh, and the Spaniards in modern, have had ascribed to them the honor of peopling America. The two continents have been joined together and rent asunder by the shock of an earthquake; the fabled island of Atlantis has been lifted out of the ocean; and, not to be behind hand, an enterprising American has turned the tables on the Old World, and planted the ark itself within the State of New York.

The monuments and architectural remains of the aborigines have been

ere formed but little part of the groundwork for these speculations. Dr. Robertson, in his history of America, lays it down as "a certain principle, that America was not peopled by any nation of the ancient continent which had made considerable progress in civilization." "The inhabitants of the New World," he says, "were in a state of society so extremely rude as to be unacquainted with those arts which are the first essays of human ingenuity in its advance toward improvement." Discrediting the glowing accounts of Cortez and his companions, of soldiers, priests, and civilians, all concurring in representations of the splendor exhibited in the buildings of Mexico, he says that the "houses of the people were mere huts, built with turf or mud, or the branches of trees, like those of the rudest Indians." The temple of Cholula was nothing more than a "mound of earth, without any steps or any facing of stone, covered with grass and shrubs;" and, on the authority of persons long resident in New Spain, and who professed to have visited every part of it, he says that "there is not, in all the extent of that vast empire, a single monument or vestige of any building more ancient than the conquest." At that time, distrust was perhaps the safer side for the historian; but since Dr. Robertson wrote, a new flood of light has poured upon the world, and the field of American antiquities has been opened.

The ignorance, carelessness and indifference of the inhabitants of Spanish America on this subject are matters of wonder. In the United States, the opening of forests and the discovery of tumuli or mounds and fortifications, extending in ranges from the lakes through the valleys of the Ohio and Mississippi, mummies in a cave in Kentucky, the inscription on the rock at Dighton, and the ruins of walls and a great city in Arkansas and Wisconsin Territory, had suggested wild and wandering ideas in regard to the first peopling of this country, and the strong belief that powerful and populous nations had occupied it and had passed away, whose histories are entirely unknown. The same evidences

continue in Texas, and in Mexico they assume a still more definite form.

The first new light thrown upon this subject as regards Mexico, was by the great Humboldt, who visited that country at a time when, by the jealous policy of the government, it was almost as much closed against strangers as China is now. No man could have better deserved such fortune. At that time the monuments of the country were not a leading object of research; but Humboldt collected from various sources, information and drawings, particularly of Mitla, or the Vale of the Dead; Xoxichalco, a mountain hewed down and terraced, and called the Hill of Flowers; and the great pyramid or Temple of Cholula he visited himself, of all which his own eloquent account is within reach of the reader. Unfortunately, of the great cities beyond the Vale of Mexico, buried in forests, ruined, desolate, and without a name, Humboldt never heard, or, at least, he never visited them. It is but lately that accounts of their existence reached Europe and the United States. These accounts, however vague and unsatisfactory, had roused our curiosity, and were the object of our journey; though I ought perhaps to say, that both Mr. C. and I were somewhat sceptical, and when we arrived at Copan, it was with the hope, rather than the expectation, of finding wonders.

Since the discovery of these ruined cities, the prevailing theory has been, that they belonged to a race long anterior to that which inhabited the country at the time of the Spanish conquest. With regard to Copan, mention is made by the early Spanish historians of a place of that name, situated in the same region of country in which these ruins are found, which then existed as an inhabited city, and offered a formidable resistance to the Spanish arms, though there are circumstances which seem to indicate that the city referred to was inferior in strength and solidity of construction and of more modern origin.

It stood in the old province of Chiquimula de la Sierra, which was conquered by the officers of Pedro de Alvarado, but not one of the Spanish historians has given any particulars of

this conquest. In 1530 the Indians of the province revolted, and attempted to throw off the yoke of Spain. Hernandez de Chaves was sent to subdue them, and, after many sanguinary battles, he encamped before Esquipulas, a place of arms belonging to a powerful cacique, which, on the fourth

day, to use the words of the cacique himself, "more out of respect to the public tranquility than from fear of the Spanish arms, determined to surrender," and, with the capital, the whole province submitted again to the Spanish dominion.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 2, 1865.

THE duties and responsibilities pertaining to another Emigration are already increasing the labors in this Office, in consequence of the late news from home advising us of a strong probability of the route across the Plains remaining open another season, and being comparatively free from Indian depredations. We publish in this week's STAR a part of the Minutes of a Conference held in Great Salt Lake City in October last, to which, as we learn from our latest files of the *Deseret News* and *Daily Telegraph*, the people gathered from all parts of the Territory, for the purpose of learning more of the things of the kingdom of God, and listening to instructions from the lips of inspired men. Much business was transacted which will no doubt prove interesting and instructive to the Saints, especially that part pertaining to next season's Emigration, which more particularly engages our attention at the present time. While the Saints were in Conference assembled, a motion was put and carried unanimously, to send five hundred four-yoke ox teams to the Missouri river for the purpose of gathering up the poor Saints who might emigrate from Europe or other countries. This will be pleasing intelligence to the Saints here, and is calculated to make the hearts of the righteous rejoice; and if they are desirous of pleasing our Father and God, their hands will not be idle nor their minds forgetful of the duties required of every Saint, and the herculean efforts of the brethren in Zion will be rewarded by seeing thousands taking their journey from these shores towards the setting sun. When we consider the immense sacrifice the people of Utah are making of their time and property for the good of their brethren on this side of the Atlantic, it may well be said of them, "They are a wonderful people." Some of the Saints here understand and appreciate the labors of those in Zion, and are consequently leaving no stone unturned to accumulate the means necessary to extricate themselves from the bondage weighing so heavily upon them, and to which the poor of Christendom are so universally subjected. But there are others who do not reflect upon nor

realize the importance of the aid so freely extended in their behalf. We therefore wish to lay before them some idea of the magnitude of the undertaking, in sending so many teams such a great distance to the frontiers, especially for their benefit, in hopes that it may cause them to make a corresponding effort on their part to break the chains which bind them in this country, that they may no longer be deprived of those privileges and blessings that are only attainable in the House of the Lord. The Saints can never be brought to a unity of the faith in Babylon, for God has commanded the honest to gather out that they might become one in Christ Jesus, and escape the judgments that are to be poured out on the nations. When a call has been made for teams to cross the Plains and bring up the poor Saints in former years, we have known many in Utah who have contributed their last yoke of cattle to that work, although they had not a relative in this land, their only desire being to obey the servants of God and assist in gathering the poor from foreign countries. And to show more clearly their entire disinterestedness in thus sending immense caravans over a thousand miles of desert country, let us compute the cost of these teams, comparing it with the expense incurred by the emigration from this port to the Missouri river.

The five hundred wagons will require 2000 yoke of cattle, and these could not be bought to-day at less than \$125 per yoke, which, deducting the discount for gold, would make in the aggregate for cattle alone, the enormous sum of £35,305 14s. 11d. Again, a good wagon with yokes, chains, cover, &c., cannot be bought for less than \$250 in greenbacks, which makes for the five hundred wagons an aggregate of £15,887 11s. 8d. These amounts added together make a total of £51,193 6s. 7d., which is a very large sum for the poor, despised "Mormons" to invest in one year for the amelioration of the condition of the human family. We will now consider for a moment what amount the Saints emigrating from these shores expend for their transportation to the Missouri river, from whence they are conveyed by the teams. If three thousand adults were to leave these shores next season, judging from the cost of emigration in former years, the expense of crossing by ship from Liverpool to New York, and thence by rail to the frontiers, would be about £21,000, or much less than one-half of the outlay made by their brethren in Zion for the transportation of Saints across the Plains to Salt Lake City.

Can the Saints view these figures with indifference, and say that they will do nothing for their own emancipation? If there are any who will not strive to the utmost in seconding the efforts the brethren are making in their behalf, they may never expect to reach the land of Zion; and if any so negligent should unfortunately find their way to Utah, we can promise them much tribulation, and unless they humble themselves—which but few ever do when they leave these lands with any other desire than the good of the kingdom of God—they will be apt to degenerate into apostacy, and consequently become the foes of God. There are no Saints, we are certain, who would wish by their actions to bring about such a result, but would rather be alive, showing by their works their unbounded faith in the Lord. Now is the time to accumulate the pennies, in order to have the required sum on hand when Emigration season again rolls round.

We shall take good care that suitable vessels are provided and properly provisioned at the lowest figures possible. There may be passenger brokers advertising passages to New York at cheaper rates than we do, but it is because they

deprive the people of comforts, and do not provide them with wholesome food, but calculate on swindling them in every conceivable manner. We are placed here by the proper authority to transact the business of the Church and see that the Saints are not imposed upon, and we trust to have the confidence of the people, and the support of the brethren throughout the entire Mission.

ABSTRACT OF CORRESPONDENCE.

DURHAM CONFERENCE.—Elder George J. Linford writing from Sunderland on the 19th ult., says:—"As you are aware, I was appointed to labor in the Durham Conference at the Council held in Birmingham in the month of January last, and from that time up to the present, I have been busily travelling from place to place, visiting amongst the Saints, and trying to encourage them to live their religion; also, bearing my testimony to those without the Church whenever a favorable opportunity presented itself, telling them that the Lord was about to pour down heavy judgments upon the nations, and that he had set his hand the second time to gather his scattered Israel, and bring them to Zion, as had been predicted by the Prophets of old. I can say that I feel well in my labors, and am glad that I have had the privilege of coming to this country, because, whilst teaching the people, I am gaining an experience for myself that will be of everlasting benefit to me if I walk in the right way."

LONDON CONFERENCE.—Elder Brigham W. Kimball writing from London on the 20th inst., says:—"I have now labored in this country nearly nineteen months, and during that time the Lord has greatly blessed me, and my joy has increased. Although absent from home and its endearments for a little season, I trust the experience which I may gain will assist me to lay a sure foundation for a life of future usefulness in the Church and kingdom of God. This will compensate for any temporary sacrifice (if so it can be called), one may be required to make. It is a source of pleasure to me to contemplate the future of those who will be faithful, and acts as a stimulant to renewed exertion. I wish to live so that I can enforce precept by example, and lead the honest to comply with the requirements of the Gospel, so that they may receive a temporal as well as an eternal salvation."

SOUTHAMPTON CONFERENCE.—Elder John H. Donnellon writing from Portsmouth on the 20th ult., says:—"Having arrived in my old field of labor after an absence of a little over three months, I thought a line or two from me concerning my labors in Jersey, might be of some little interest to you. As I mentioned in a former letter, I found on my arrival a good, warm-hearted people, and my stay amongst them only served to increase my opinion of their good qualities. I labored to the best of my ability to do them good, and also to spread the truth amongst the people outside the Church, by distributing tracts and talking to them as we walked on the pier, &c. I was successful in forming the acquaintance of a few respectable people, and am of the opinion that an Elder could do a great amount of good in that place. There are also several persons there who were once members of the Church, but have been excommunicated for various causes, and they might, by being labored with, be brought back again. Some of them attended the meetings whilst I was there. I baptized two young ladies, and others offered themselves for baptism,

but I was so ill with a severe cold during the last two weeks of my stay, that I was unable to attend to them before I left. The brethren in Jersey are good men, and do the best they can, but it is as Jesus said, A prophet is not without honor save in his own country. The Saints in this Conference are striving, with but few exceptions, to do right and live near to God. There seems to be little prospect of any increase to the Church in Portsmouth; still I am determined, God being my helper, to leave the people without excuse."

WELSH DISTRICT.—Elder Evan A. Richards writing from Swansea on the 16th inst., says:—"I am glad to say that I feel as well as ever in the Work of the Lord. I am still travelling and laboring in connection with the brethren from the Valley and native Elders. Elder Abel Evans and myself lately visited the Branches in the Monmouthshire Conference, under the direction of Elder William Lewis. The Saints throughout the Conference are feeling well, and striving to emancipate themselves from this country as soon as they possibly can. I expect that quite a number will be able to emigrate next spring, should teams come down to the frontiers. The brethren and myself are kindly received by the people of the world in many places, while others feel indifferent to the principles we teach. We are baptizing slowly at present, but are determined to spread the truths of the Gospel, although we should meet with opposition, knowing that our reward is sure, and that the Church will ultimately triumph. It gives me joy and gladness to be the bearer of the message of salvation to the world, and to know that with the assistance of the Holy Spirit, the Elders are bringing the honest into the Church, one of a city, two of a family, and gathering them to Zion, that they may be preserved in peace and quietness while the nations of the wicked will suffer the vengeance and indignation of the Almighty. I am in the Swansea Conference at present, laboring with Elders Dell and Morris. We are united in our efforts to advance the truth in this part of the country, and have done quite an amount of preaching here during the last summer."

NEWS FROM CONFERENCE.

NEW YORK.—By letter from Elder William H. Miles, we learn that a Conference was held in Williamsburg, Long Island, on Sunday, 8th October last. The morning meeting was occupied with business pertaining to the Conference. Several changes were made amongst the brethren laboring in the Eastern Mission, and suitable instructions and exhortations delivered. In the afternoon the Authorities of the Church were presented in the usual manner, and unanimously sustained by the congregation. Five Branches were represented, exhibiting a total of 280 members in good standing, including 47 Elders, 26 Priests, 13 Teachers and 6 Deacons. There had been ten baptized since last report, and eighteen had emigrated. In the evening Elder William H. Miles addressed the Saints on the principle of the Priesthood. He showed the error of the world striving to prevail against a work established and sustained by the power of heaven, and exhorted the brethren and sisters to fulfil their covenants, and sustain the servants of the Lord, so that the cause of truth might grow and increase throughout the land. After some remarks had been made by several of the other brethren present, the Conference was dismissed.

CORRESPONDENCE.

ENGLAND.

[We give publicity to the following letter on phonography, so that if any of the brethren throughout the Mission are already acquainted with the system, or should wish to become so, they might have an opportunity, by correspondence and other means, of improving themselves in the art.—Ed.]

4, King's Road, Buildings, }
Dundee, Nov. 17, 1865. }

President B. Young, jun.

Dear Brother,—I am impressed with the idea that there are in the British Mission many young brethren who would derive much benefit from an acquaintance with phonography, or short-hand writing. Those members of the Church who already have acquired it, will be able to realize this more fully; but the fact must be apparent to all, when it is considered that by the use of this system almost every word spoken by the President of the Church, and other persons of eminence in Zion, is seized as it flows from their lips, and recorded, full of the burning fire of inspiration, contrasting so favorably with the exquisitely-wrought results of modern eloquence.

The art to which we are indebted for the JOURNAL OF DISCOURSES, and numberless other works of acknowledged worth, which emanate from the head quarters of the Church in Zion, and also for the many important discourses and other items of instruction given by the authorities of the Church and the servants of God in this land, must of necessity be a valuable acquisition to any one who has the interest of the cause of God at heart.

My object in writing you at present is, with a desire to get into correspondence with those phonographers who are members of the Church, and also, that we might get up what is called amongst short-hand writers, an "Ever-circulating Magazine," which might be devoted to the instruction of the art, and consist of articles either original or selected, relating to sub-

jects connected with the great Latter-day Work. Scores of these magazines exist in this country, passing monthly amongst ten or twelve members, who each contribute an article as the magazine reaches them, and after reading the articles of the other members, pass it on by "book post" to the person whose name stands next to their own on the postal list. By this means much is done for the spread of the system, as well as for the advancement of the members in the art.

I shall be most happy to enter into correspondence with any of the brethren who may be interested in such matters, meantime I subscribe myself, your brother in the Gospel,

A. N. MACFARLANE.

HOLLAND MISSION.

Gorinchem, Nov. 21, 1865.

President B. Young, jun.

Dear Brother,—Your very welcome letter of October 30th, came to hand about two weeks ago. It would have been answered before this time, but we have been on a tour to Rotterdam, laboring to sow the Gospel seed in that city, and striving to teach men and women the plan of life and salvation. During our stay in Rotterdam, we baptized five individuals, one man and four women; and I believe many others are convinced of the truth, but have not moral courage and fortitude sufficient to obey it. The coat of tradition is so thick, it is almost impossible to penetrate it, and it will require some time for the world to behold the glorious light of truth. We hope to be able soon to communicate our ideas fully to the people in their own language, when we feel sanguine a good work can be done in this land. We have also baptized two others in this place, which makes seven who have been added to the Church since our last communication to you. On our arrival here last night, brother Weiler found a letter from home, bringing the mournful tidings of the death of his beloved mother. She departed this life on the night of the

9th of October, between the hour of 12 and 1 o'clock, calmly sleeping in Jesus. She had a wide circle of friends and acquaintances in the Church, was a fond and loving wife and mother, and a faithful sister, choosing to suffer affliction with the people of God, rather than enjoy the pleasures of this world for a season. She was conscious of her situation to the last, and like all true Saints, did not fear to die, but could exclaim like the Apostle of old, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not unto me only, but unto all them also that love his appearing." This sad intelligence was a severe blow to brother Weiler, and nearly overcame him, situated as he is in a foreign land, among strangers. I comforted him all I could in his affliction. We can fully realize and appreciate his feelings, but do not mourn as those who have no hope. Our friends have only gone a little before us, and we know, if we are faithful to the covenants we have made with God, we shall meet again where the wicked cease from troubling and the weary are at rest. This is the assurance of the Gospel of the Son of God, "Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them." Who, then, would not preach this Gospel to the world? It will support us through the severest afflictions and trials this life is heir to. It has a balm for every wounded soul, and fills that aching void within the heart

which nought but a firm hope in Christ can fill.

We are well at present, and doing all in our power to sound the Gospel trumpet, and spread the great Latter-day Work among this people. We anticipate visiting Gelderland next Saturday, and hold meetings in Est. We can make Satan angry if nothing more, and he is close upon our track, knowing, as he does, that his reign on earth is short, and is doing all in his power to prevent men and women from embracing the truth. His weapons are the same he used centuries ago—namely, falsehood and slander of the basest sort, and some of his imps stoop to things we think he himself would be ashamed of; but, with all their efforts, they cannot stay the steady progress of the Work, for it is of God and will stand. We have received a letter from Utrecht requesting us to come there and open the door of salvation in that place; this we intend to do as soon as we can get around.

We crave your prayers and the faith of all the servants of God, that we may be sustained and preserved from the pestilences and calamities that are passing through the land, and be instrumental in doing much good in assisting to gather Israel from the nations of the earth.

Brother Lammers joins us in love to yourself and all the brethren with you, and we pray God to bless you and all the faithful continually. Yours, as ever, in the New and Everlasting Covenant,

JOSEPH WEILER,
FRANCIS A. BROWN.

SUMMARY OF NEWS.

ENGLAND.—The gale of the 22nd ult., is generally described as having been unexampled for its fury, and in many parts of the country much damage has been caused by its violence. The sea swept over the passage pier of the Bristol and South Wales Union Railway. Five vessels went ashore at Swansea on the beach, and four others in the bay. The South Wales Railway below Swansea to Milford was torn away and traffic suspended. A day or two will elapse before the damage is repaired. At Cardiff the sea rose over the entrance to the docks, completely flooding them, and covering a considerable portion of the

warfare with spray twenty or thirty feet high. At Chatham the gale had all the force of a hurricane. The Great Eastern had additional anchors down. In the inland parts of the country the gale was of universal violence. Many of the railway trains were delayed, and telegraph poles with the wires were blown down.

SPAIN.—The Paris correspondent of the *Globe* says that "it is understood that a very resolute attitude is to be taken by France towards Spain, should there be no immediate countermand issued to the Spanish blockading squadron. The American Minister, Mr. Bigelow, has had a long and serious interview with the Envoy from Chili, that Republic being assured from every quarter that Washington will not allow it to be bullied. Never was there such a hue-and-cry raised in both hemispheres against the reckless aggressions of an insolvent Power.

ITALY.—Troops continue to arrive in France from the States of the Church. It is the opinion of many persons in Paris that the evacuation of Rome will proceed much more rapidly than was contemplated some time since.

INDIA.—A letter from Murdan states that the fanatic who assassinated Lieutenant Oummanney, of the Guide Corps, was hanged at that place on the morning following the murder. Much sensation has been caused by an English girl of 14 years of age having been sold to the Chief of Bhatwa, in the Kattywar territory, to be placed in his harem. He is said to be 70 years old, and to have bought her of her parent for 3000 rupees (£300). Two severe shocks of earthquake were felt at Gowhatty on the 1st. ult., and another on the 5th. A rather serious emeute occurred recently in the Arrah Gaol. It was caused by the endeavor to prevent one of the prisoners from being flogged, when the whole of the other inmates rose *en-masse*. The guard fired upon the men and killed three of them before the disturbance could be suppressed. Cholera is said to be stealthily but surely progressing along the Ganges, several sudden and fatal cases having been reported. A terrible epidemic, which last year desolated many of the villages in the districts of the Hooghly, has again made its appearance, and is raging with great virulence in that and the adjoining districts.

CHINA.—No further intelligence has been received of the Nigen Fei rebels. It is stated that the Mahomedan rebels have been surrounded at Sangran by the Imperial troops, and cut off to a man. The Taepings are reported to be again appearing in large bodies. A strong feeling has arisen among the mercantile community upon the suppression of piracy, which is daily increasing in the China seas. Doubts are expressed here with regard to the policy of the evacuation of the Taku Forts by the British and French garrisons.

AMERICA.—Worth has been elected Governor of North Carolina, with 5000 to 10,000 majority over Holden. Wisconsin and Minnesota voted against negro suffrage. It is officially reported that the mortality among negroes during the war in the South averaged 30 to 50 per cent. Excessive negro mortality continues in many parts of the South. A semi-official statement has been published, asserting that Mr. Crawford, the British Consul at Havanna, gave direct personal assistance to the rebels during the war. Over two million bales of cotton, and fifty thousand boxes of tobacco, were smuggled through the blockade with Crawford's connivance. A list of persons in England who furnished the rebels with contraband of war is also published. Colonel Browning is appointed Secretary of Delegation to General Logan; the latter is reported to be a strong friend of the Mexican Republic. Colonel Browning was President Johnson's private secretary. It is authoritatively announced that the Federal Government, in order to preserve neutrality in the Mexican war, will allow no armed parties to pass the frontier, nor permit munitions of war to be sent to either belligerents. General Kilpatrick has been appointed Minister to Chili. He will previously visit Spain on an official mission. Preston King, Collector of New York Customs, has committed suicide.